1. Heckewelder, John. An Account of the History, Manners, and Customs of the Indian Nations, Who Once Inhabited Pennsylvania and the Neighboring States. Transactions of the Historical & Literary Committee of the American Philosophical Society, Vol. 1, pp. 1-348. Philadelphia: Abraham Small, 1819.

Yale: A53p 382 1,

[The basic source on the Delaware, this paper was written by a missionary on the basis of thirty years of contact with the Indians. A considerable amount of the work is devoted to a consideration of relations between the Indians and the whites, the author attempting to show that the Indians were often not understood, and unfairly treated. Social and political structure, the life cycle, clothing, medicine, warfare, magic, cookery, and other aspects of Delaware life are described, the author omitting only religious ceremonies which he felt had been adequately covered by a previous work. Information is given on several other groups of Eastern Indians, particularly the Iroquois. [There is a list of errata

1: Heckewelder, John.

on p. 348] --Analyst]

Field date: ca. 1800
Analyst: James R. Leary

Evaluation: Missionary-5
Processed in 1961

2: Newcomb, William W., Jr. The Culture and Acculturation of the Delaware Indians. Anthropological Papers, Museum of Anthropology, University of Michigan, No. 10. Ann Arbor: 1956.

Pp. vi; 141.

Yale: Nk37 M52D 10

[This source, by a professional anthropologist, is the most thorough survey of Delaware literature available. While the author spent two summers among the modern Delaware, and uses some of the material gathered to show how the culture has changed, most of the material in the book has been gathered from the literature from contact time onward. The author describes the development of Delaware culture from a number of autonomous groups, and reconstructs the culture under the following headings: technology, economics, material culture, life cycle, kin groups, social control, war, religion and magic, and folklore. In addition to this balanced description, the last third of the work deals with the historical changes which occurred in Delaware culture as a result of contact with the whites, and the extent

2: Newcomb, William W., Jr.

to which acculturation occurred at various time periods up to the present. --Analyst]

Field date: 1951-1952
Analyst: James R. Leary

Evaluation: Anthropologist-4, 5
Processed in 1961

3: Zeisberger, David. David Zeisberger's History of the Northern American Indians. Edited by Archer Butler Hulbert and William Nathaniel Schwarze. Ohio Archaeological and Historical Publications, Vol. 19, pp. i-ii, 1-189. Columbus: Fred J. Heer, 1910.

Yale: Cnl 60 19

[This paper by a Moravian missionary deals generally with the North American Indians, although most of the specific references are to the Delaware. The author describes the country of the Delaware and its flora and fauna, and gives accounts of their religion, economic life, social organization, etc., based upon observations extending over a period of years. The source is often not specific as to which tribe or tribes the author is referring. --Analyst]

Field date: 1767-1780
Analyst: James R. Leary

Evaluation: Missionary-5
Processed in 1961

4: Tantaquidgeon, Gladys. A Study of Delaware Indian Medicine Practice and Folk Beliefs. Harrisburg: Pennsylvania Historical Commission, 1942.

Pp, xii, 91; foreword; introduction; 3 appendices; index.

Yale: C58 10

[On the basis both of material gathered in the field and extracted from the literature, the author, a professional ethnologist, gives a detailed description of Delaware medical practices. In addition to covering the various aspects of this, information is included on witchcraft, dreams, and plant and animal foods. Appendices contain a listing of medicinal plants, three myths, and material gathered on the Nanticoke (OWC file NM11). --Analyst]

Field date: 1930
Analyst: James R. Leary

Evaluation: Ethnologist-5
Processed in 1961

NM7 Delaware

5: Herman, Mary W. A Reconstruction of Aboriginal Delaware Culture from Contemporary Sources. Kroeber Anthropological Society Papers, No. 1, pp. 45-77. Berkeley: 1950.

HRAF copy

[On the basis of the available literature, Herman, an anthropologist, reconstructs Delaware culture in this source. Information is included on food getting, material culture, social organization, political organization, war, religion, and medicine. Although brief, the source summarizes much information. --Analyst]

Field date: no date
Analyst: James R. Leary

Evaluation: Anthropologist-4
Processed in 1961

6: Harrington, M. R. Religion and Ceremonies of the Lenape. Indian Notes and Monographs, Volume 19. New York: Museum of the American Indian, Heye Foundation, 1921.

Pp. 249; 10 plates (3 in color); 19 figures

Yale: C52.4 H.19

[This source is an analysis and description of Delaware ceremonial based on information collected by the author mainly in Oklahoma between 1907 and 1910, with some additional data coming from the Canadian Delaware. Material is presented on the pantheon, minor deities, survival of the soul, visions and guardian spirits, the Unami annual ceremony, the Minsi big house ceremonies, the Miši´ng^{wt} or mask, and various minor ceremonies. The study concludes with a summary of the religion and ceremonies. Harrington was a well-known American ethnologist. --Analyst]

Field date: 1907-1910 Evaluation: Ethnologist-5

Analyst: Timothy J. O'Leary Processed in 1961

7: Speck, Frank Gouldsmith. Oklahoma Delaware Ceremonies, Feasts and Dances. Memoirs of the American Philosophical Society, Volume 7. Philadelphia, 1937.

Pp. viii, 161; 5 plates, 5 text figures

Yale: A53p. 372 7

[This study is the result of some eight years' work among the Oklahoma Delaware and the Munsee residing in Ontario. Using the many historical documents relating to Delaware ceremonies in the past, the author tries to relate the ceremonies of today to those of the past, and tries to see how much the ceremonies have changed in the intervening two centuries. Speck covers family feasts, the Bear and Otter Rites of the Grease Drinking Ceremony, the Mask Dance Rite, the Buffalo Dance Ceremony, Rain Making Ritual, the Spring Prayer and Football Ceremony, the Corn Harvest Ceremony, Rite to Avert Thunder, Mortuary Rites and Procedures, and several other ceremonies. Some material pertaining to the culture of the Nanticoke

7: Speck, Frank Gouldsmith.

Indians, mainly relating to witchcraft, is also included.

At the time of publication, Speck was Professor of Anthropology at the University of Pennsylvania and a noted authority on the Algonquian Indians of the Northeastern United States. --Analyst]

Field date: 1928-1932
Analyst: Timothy J. O'Leary

Evaluation: Ethnologist-5
Processed in 1961

8: Lindeström, Peter Martensson. Geographia Americae with An Account of the Delaware Indians Based on Surveys and Notes Made in 1654-1656. Translated from the Original Manuscript with Notes, Introduction and an Appendix of Indian Geographical Names with their meanings by Amandus Johnson. Philadelphia: The Swedish Colonial Society, 1925.

Pp. xliv, 418; 43 plates; 4 maps; figures

Yale: Ck44 48g

[Only pp. 191-258 have been processed for the NM7 Delaware file.]

[This source contains brief descriptions of various aspects of Delaware culture during the middle of the 17th century. None of the material is given in any great detail since it was not the author's purpose to do so. Much of this is bad ethnography, written from an extremely ethnocentric viewpoint, but is valuable since it is one of the earliest descriptions of the Delaware. Lindeström was a traveller and an official in the colony of New Sweden. -- Analyst]

Field date: 1654-1655 Evaluation: Traveller-5
Analyst: Timothy J. O'Leary Processed in 1961

9: Kinietz, Vernon. Delaware Culture Chronology. Indiana Historical Society, Prehistory Research Series, Vol. 3, no. 1. Indianapolis: Indiana Historical Society. 1946.

Yale C52 241 3

[This volume is a study of Delaware acculturation over the past three centuries. The author tests the hypothesis that when an ethnic group comes into contact with or is invaded by a superior or more complex culture its technology is the first part of its culture to change. Social concepts and behavior are more resistant to change. Religion is the most resistant to change. His extensive use of documentary materials is supplemented by his field data gathered among the survivors of the Delaware in Oklahoma--Analyst]

Field date: 1938
Analyst: Robert J. Theodoratus

Evaluation: Ethnologist-4, 5
Processed in 1962

10: Speck, Frank G. A Study of the Delaware Indian Big House Ceremony. Publications of the Pennsylvania Historical Commission, Vol. 2. Harrisburg, 1931.

Pp. 192; frontispiece; 4 plates; 26 text figures; appendix; bibliography; index

Yale: CK1. 14. 2.

[This source presents an intensive study of the Big House Ceremony, one of the paramount ceremonies of the Delaware Indians for the fulfillment of obligations to the host of spiritual beings comprising their cosmography. The author, a noted ethnologist, gives a historical resumé of the Big House Ceremony as it existed in the 17th and 18th centuries, and its distribution among neighboring tribes, where it appeared in various attenuated forms. A good part of this source consists of the original native text supplied by the author's primary informant Wi-tapano'xwe (War Eagle), which is then given a free translation by the author with the thought in mind of preserving the order, emphasis, terms of thought, and wording characteristic of native speech.

10: Speck

Abundant explanatory foot-notes augment the English translation. --Analyst]

Field date: Ca 1925
Analyst: John Beierle

Evaluation: Ethnologist-4, 5
Processed in 1962

11: Newcomb, William W. Jr., The Peyote Cult of the Delaware Indians. The Texas Journal of Science, Vol. 8, pp. 202-211. Austin, Texas: Texas Academy of Science, 1956.

Yale: A53t 366 8

/In this study the author describes in detail a typical peyote ceremony of the Delaware (the Big Moon ceremony), which he and his wife attended in the summer of 1952, and discusses some of the changes which have occurred in the cult since 1930 when Petrullo made his study of Delaware peyotism. These differences are summarized in Table 1, p.209, Category 116, of the text. From his analysis, the author finds that in the physical arrangement of the ceremonial tepee and the conduct of the Big Moon ceremony itself, there have been few changes since 1930. In addition he notes that this Big Moon peyote cult has not completely replaced the traditional forms of religion in the society, nor has it become popular in this twenty-two year period, but instead has functioned as an "Indian" ceremony and what he calls a "...rallying point for Pan-Indianism"--Analyst/

Field Date: 1952
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1964

12: Tantaquidgeon, Gladys. Delaware Indian Art Designs. Pennsylvania Archaeologist, Vol. 20, nos. 1-2, pp. 24-30. Philadephia: University of Pennsylvania, 1950.

4 plates

Yale: C52 106b 20

/This brief source, after an introductory page on Delaware culture history, migrational movements and population estimates, deals in almost its entirety with native artistic motifs as used by Indian artists primarily in their beadwork and silk ribbon work. A short paragraph also discusses the introduction of peyote to the Delaware and how it introduced new elements into the native art motifs. Four plates at the end of the text illustrate various designs and symbols --Analyst/

Field Date: no date
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1963

13: Wallace, Anthony F.C. Some Psychological Characteristics of the Delaware Indians during the 17th and 18th Centuries. Pennsylvania Archaeologist, Vol. 20, Nos. 1-2, pp. 33-39. Philadelphia: University of Pennsylvania, 1950.

Yale: C52 106b 20

/The author, a well known professional anthropologist, has attempted in this source to reconstruct from fragmentary historical accounts a psychological picture of the Delaware Indians. In his analysis of Delaware personality, parent-child relationships are discussed to some length as are the various emotional attachments attained in maturity (i.e., romantic affiliations, guardian spirit relationships, and the institution of friendship among men), and the concept of oral fixation as an element in personality development. In addition to socially approved ways and means of aggression control and expression, general information may also be found on child care and development--Analyst/

Field Date: no date
Analyst: John Beierle

Evaluation: Ethnologist-4
Processed in 1963

14: Leslie, Vernon. A Tentative Catalogue of Minsi Material Culture. Pennsylvania Archaeologist, Vol. 21, Nos. 1-2, pp. 9-20. Philadelphia: University of Pennsylvania, 1951.

11 plates

Yale: C52 106b 21

/This source is basically a descriptive listing of the various elements comprising Minsi material culture, which the author feels will be of value and interest to the amateur as well as a professional archaeologist digging in the Minsi area. The author believes that by using these listings the archaeologist could get a tentative idea of which artifacts could be assigned to the Minsi horizon and which to an earlier time period.

Prior to the above artifact description, the author discusses the concept of the Minsi culture horizon, as derived from his own field work and the works of other authors.--Analyst/

Field Date: no date
Analyst: John Beierle

Evaluation: Archaeologist-4, 5
Processed in 1963

15:Morgan, Lewis Henry. The Indian Journals 1859-62, pp. 28, 49-57, 59, 204, 209, 210. Ann Arbor: The University of Michigan Press, 1959.

Yale: CE78 W5 +M6.

/The material in this source was collected by the author in 1859 from the results of his own observations as well as from data supplied him by native informants. A picture of the "acculturated" Delaware is presented in the first few pages of this source, particularly in regard to the "payment day" holidays, in which they received their annual annuities from the U.S. Government. In addition to the above, information may also be found in this source on: clans, marriage regulations, chieftainship, origin myths, religious beliefs, naming procedure, the modern educational system, spirits and gods, eschatology, and a brief description of some of their ceremonials. Footnotes appearing at the end of the book may be found in category 116, pp. 204-310. --Analyst/

Field date: 1859
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1963